Ellen White and the Antitypical Day of Atonement

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Preview Quotes

We want to keep close to the truth that is for our times--present truth. We want to know what is the truth now. We claim to believe the third angel's message; we claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear his voice? Did he speak so you could hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way, and when the position of Christ changed from the holy to the most holy place in the Sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world the last message of mercy that is to be given to the world. And what is it? It is a message to prepare a people for the second coming of the Son of Man. It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest, and intensity in his efforts which is appropriate to the truth that is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent; we must labor for the precious souls around us, of men and women; we must work with all our might, for the Lord is coming. {1SAT 66.3} ("The Minister's Relationship to God's Word," a sermon preached in the Seventh-day Adventist Church in Des Moines, Iowa, December 1, 1888)

In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us. {GC 430.3}

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. {5T 520.1}

Introduction

Israel's feast days provided a template for the plan of salvation. Some had commemorative as well as typological meaning. Three were pilgrim feasts, requiring as many as could to "go up" to Jerusalem to the temple for their celebrations.[1]

God indicated that the instructions regarding these feasts, as well as other sanctuary activities, were to be a "statute for ever."[2] Some now view that requirement as making them still applicable to our day. Touching on that understanding, Doukhan has a good observation on this phrase.

> The effect of Christ's sacrifice is definitive and perpetual. In that sense, we have to understand the phrase ""statute forever throughout your generations"" (Lev. 23:14, NKJV). The phrase "statute forever" does not mean a perpetual stipulation; otherwise this would mean that we still have to do all the sacrifices. Indeed, the same phrase "statute forever" is also used for the sacrifices (Lev. 3:17) and all the other rituals associated with the tabernacle: the ablutions (Exod. 30:21), the priestly garments (Exod.28:43), the lamps (Exod. 27:20, 21), etc. In other words, the use of the expression "forever" does not mean a perpetual obligation but should be understood within the context of the temple--that is, as long as the temple was standing. Now that the sacrifices are no longer possible because of the absence of the temple, and because prophecy contained within the sacrifices has been fulfilled in Christ, it follows that sacrifices and related rituals, such as Levitical festivals, are no longer mandatory. The type has met the Antitype. To engage in festivals with the idea that they are compulsory for our own salvation makes the Antitype, the Messiah, altogether irrelevant.[3]

Ellen White simply observes, "That which was type and symbol to the Jews is reality to us."[4]

It is profitable to note that while all of the sacrifices of all the feast days were fulfilled in the offering of Jesus Christ,[5] the festivals as such have a distinct sequence in salvation history.

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[1] The list is: "in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles" Deuteronomy 16:16; see also Leviticus 23, and "The Annual Feasts," Chapter 52 in *Patriarch and Prophets*, pp. 537-542

[2] See for example Leviticus 23:14, 21, 31, 41

[3] Doukhan, Jacques B., "Should We Observe the Levitical Festivals?: A Seventh-day Adventist Perspective," *Ministry*, April 2010

[4] RH, January 17, 1899 par. 14

The spring ones were fulfilled in the events at the culmination of Jesus' first coming, with His being declared to be the Passover "sacrificed for us,"[6] His giving His untainted, broken body as unleavened bread for us,[7] and His ascension with the resurrected saints comprising the wave sheaf presented to the Father.[8] At the feast of weeks (known in the New Testament as Pentecost) the celebration of the harvest of Jesus' life was realized in His instillation at the Father's right hand as our High Priest, the outpouring of the Spirit on the assembled, united disciples, and the ingathering of the fruit of Jesus' ministry of sowing during His earthly sojourn.[9] In similar fashion, the fall festivals pointed to the events related to what we typically refer to as Jesus' second coming. In reality they span a sequence of events that encompass the second coming, but neither begin nor end with that somewhat punctiliar event. They are better seen in the context of those events portrayed in Daniel and Revelation as the transition from the last of the early kingdoms (in all its multifaceted, amalgamated character) to God's everlasting kingdom.[10] The themes of trumpets, Day of Atonement, and tabernacles are richly unfolded through the visions of Daniel and John the Revelator.

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[5] The offering of Jesus Christ is repeatedly and plainly described in the New Testament in sanctuary words. Of its some 20 occurrences in Hebrews, the verb *prosphero* ("to offer"), which describes the sacrificial system 11 times, and Abraham's offering Isaac 2 times (11:17), is used 5 times to describe what Jesus did with Himself (8:3; 9:14, 25, 28; 10:12). The noun form *prosphora* is used 5 times in Hebrews (all chapter 10), focused on the New Covenant offering "of the body of Jesus Christ" (10:10) replacing the Old Covenant offerings. In Ephesians 5:2 Paul used the same noun to declare, "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

[6] 1 Corinthians 5:7

[7] Luke 22:19 and 1 Peter 2:24; see also the untainted blood part of the sacrifice: 1 Peter 1:19

[8] 1 Corinthians 15:20; Ephesians 4:8; Matthew 27:52, 53

[9] Acts 2:1-4, 33, 41; Hebrews 8:1

[10] It is of interest that of the 22 uses Ellen White made of the simple word "transition," nine refer to the transition between the Jewish economy with its symbols, and the Christian economy with its realities. The spring festivals were actually predictive of that transition, as noted. Once she used the word "transition" to refer to the final judgment, with its most trying hour being what Jeremiah (in writing using the imagery of Jerusalem's first fall to call attention as well to the final global fall) called "the time of Jacob's trouble" (Jeremiah 30:7; PK 727.2). It is of this singular (but not punctiliar) transition process that the fall festivals pointed in type.

Our focus in this paper will be to review some observations Ellen White has made regarding our current time as being the fulfillment of the Day of Atonement.[11] Just as the Millerites viewed the cleansing of the sanctuary as a reference to Christ's second coming, so we have tended to view the references to "the day of the Lord" (especially in its New Testament occurrences) as pointing to the Second Advent. However, it appears closer to the Biblical paradigm to see this phrase in its Hebrew meaning, as a reference looking forward to the antitypical Day of Atonement, a process of events that are at the heart of the final, global transition when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."[12] The beginning of this transition, after all, is the setting for the Advent Movement, and its *raison d'être*.[13] It was on this beginning that Ellen White focused in her statements as what is the greatest importance for our day.

Location and Message

Location, both in time and space, connotes meaning, though that meaning may not always be apparent. Jesus' hanging on the cross meant something drastically different to His disciples than it did to the on-looking universe. And its meaning to His disciples at the time was opposite to what it meant to them 50 days later. Not until they could grasp and enter into the reality of Jesus' activity at that precisely meaningful location[14] could they fulfill their God-given role in His plan at that time. Could it be the same for us in our day?

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[11] An analysis of Adventist history with reference to the sanctuary's Most Holy Place has been made in the author's study, "Adventist History in the Light of the Most Holy Place." There is some inevitable overlap with this paper.
[12] Revelation 11:15
[13] For a table showing how the Day of Atonement spans from the beginning of the Advent Movement through the end of the Millennium, see the Appendix A, "Activities and Locations During the Day."
[14] This location was the Roman cross in a Jewish setting (not the location of the cross itself), as referenced by Paul in Gal. 3:13--"a curse."

Jesus' return to this earth indicates a markedly different location and activity than His final approach to His Father as pictured in Daniel 7.[15] It was the failure to see the necessary sequence of these location-based activities--that the first location of judgment Daniel was shown, within the presence of the Ancient of Days, was what Daniel 8:14 referred to *in its beginning fulfillment*--that caused the Great Disappointment of the Millerite movement.

Simply put, the Son of man's coming to the Ancient of Days in Daniel 7:9, 10, 13, 14 shows an investigative phase of judgment in which books are opened, and in result of which eternal decisions are made, with destinies sealed, the verdict phase. The scenes of Jesus' return to this earth as depicted variously in Revelation 6:14-17, 14:14-20, and 19:11-21, show an executive phase of judgment which would clearly follow the previous ones. While Adventists announce the coming executive phase, their most important, practical message focuses on the preparatory, investigative phase. It is useful, even highly informative, to trace these three aspects of judgment from their beginning in the prophetic events, as they variously move to the forefront and recede, over a lengthy period from the end of prophetic time (to which all the long time prophecies of Daniel and Revelation pointed), until the new earth scene in Revelation 21.[16]

Without a doubt Daniel 8:14 refers to the entire transition process, not simply the beginning phases. But to understand what Jesus is focused on in this new location, at the *beginning* of final judgment, will unfold to us, as it began to show to the survivors of the Disappointment, what Ellen White called the "present duty as it brought to light the position and work of His people."[17] The work of the antitypical Day of Atonement involves the fulfillment of what were the Most Holy Place activities of the High Priest in ancient Israel, connected to the

[15] See the Appendix A, "Activities and Locations During the Day."
[16] The interweaving of these three phases in Revelation were also outlined in the table in Appendix A, "Activities and Locations During the Day."
[17] GC 423.1 (chapter "In the Holy of Holies")

observant individuals, and culminated in activities that extended outside of that location, but on that day. The part that applies to us today is what the Priest was doing in His final ministration within that most sacred of locations, and what those who followed Him by faith were to be doing in harmony with His work.

This is the feast day to which we must direct our attention. While studying all the feast days will have what Doukhan calls a "pedagogical function,"[18] we must not be diverted from what is "the truth for this time."[19] The location in time is the antitypical Day of Atonement, beginning phase. The location in space is the Most Holy Place of the heavenly sanctuary.[20]

It would be well to consider briefly the connection between the location of Jesus' ministry and the messages that have given us identity and mission. In 1883 there was a call to "combat intellectual slothfulness and spiritual stupor" and engage in the fact that we "are living under the most solemn message of warning ever given to our world."[21] This message is focused on what we find the third angel of Revelation 14 saying. However, this angel's message has not stood alone. It came to the Advent Movement in an amazing sequence of events and messages. After the first, each message joined with those going before. Observe especially the context of the third angel's message, the fourth of the following messages given in their historical order, as related to the Most Holy Place ministry of Jesus.

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[18] Doukhan, Jacques B., *op. cit.*

[19] Ellen White connected this phrase with the antitypical Day of Atonement activities of Jesus in at least four statements (5T 359.1; 9T 218.3; RH, April 8, 1890 par. 3; 10MR 228.2). See also the author's paper "The Present Truth in the End-Time."

[20] As Jesus moves beyond the beginning phase of the Day of Atonement activities, He will leave the Most Holy Place, and then the executive phase of judgment begins in its varied expressions. The Day continues, but the locations change.

[21] ST, October 4, 1883 par. 16

Messages in Time and Location in the Day of Atonement

Message *(Reference)*	*Began* *(Reference)*	*Initial Understanding*	*Relation to Most Holy Place*	
First Angel's Message (Revelation 14:6, 7)	1831 (GC 330.2; 368.1)	"The hour of His judgment" pointed to the Second Coming	Based on the time prophecy of Daniel 8:14, this should have pointed people first to the Most Holy Place where Jesus was soon to go.	Preparing people to follow Jesus into the Most Holy Place.
Second Angel's Message (Revelation 14:8)	Summer 1844 (GC 389.2)	The churches who rejected the Advent message experienced a fall	Babylon is the code word for the fourth kingdom of Daniel in its final amalgamated form, with a corrupted religious core, whose "Most-Holy-Place" verdict is "fallen."	
Midnight Cry (Matthew 25:1-13)	Late Summer 1844 (GC 398.3)	The bridegroom's coming was the Second Coming	The foolish virgins will not be prepared to follow the Bridegroom into the Most Holy Place where the wedding takes place.[22]	
"The passing of the time"				
Third Angel's Message (Revelation 14:9-12)	After October 22, 1844 (EW 254.1)	This was the first message *from* the Most Holy Place	While the warning is about the consequence of false worship, the positive burden of the message is one that unites law and gospel in a message of justification by faith (blood on the mercy seat).[23]	Inviting people to Jesus within the Most Holy Place.
Laodicean Message (Revelation 3:14-22)	Early 1850's (RH June 10, 1852 EGW; RH October 9, 1856 JW[24]	"... this message would end in the loud cry of the third angel."[25]	This message prepares people for the latter rain.[26] This parallels Isaiah 6 and Romans 7, and is instruction from the Holy of Holies.[27]	
Loud Cry (Revelation 18:1-5)	By 1892; (1888 1073.7)	"light yet to shine forth from the law of God and the gospel of righteousness"[28]	Latter rain prepares for loud cry,[29] time of trouble,[30] and translation.[31] Loud cry began in message of "the righteousness of Christ."[32] Final message from Most Holy Place.	

[22] See Appendix B, "Midnight Cry."
[23] See Appendix C, "Third Angel's Message."
[24] Ellen White, "To the Brethren and Sisters," *The Advent Review, and Sabbath Herald*, June 10, 1852, p. 21; James White, "Watchman, What of the Night?," *Advent Review, and Sabbath Herald*, October 9, 1856, p. 184.7
[25] See Appendix D, "Laodicean Message," section "1. Expectations of the 1850's."
[26] See Appendix D, "Laodicean Message," section "2. Result of the Message."
[27] See Appendix D, "Laodicean Message," section "3. Instruction from the Most Holy Place."
[28] 1888 166.1; these are words of an angel in 1886; two years earlier: "Loud cry will soon be heard" (9MR 27.3)
[29] 1T 186.1
[30] RH 5/27/62 par. 2
[31] 1T 187.1; quoted in Appendix D, "Laodicean Message," section "2. Result of the Message."
[32] 1888 1073.7 (from RH, November 22, 1892 par. 7)

It should be seen by this overview that when the Spirit began His moves to bring the messages to their completion, all of them were involved. And Satan's desperate response was to make what was essential to appear as dangerous. Ellen White addressed both the need and the danger.

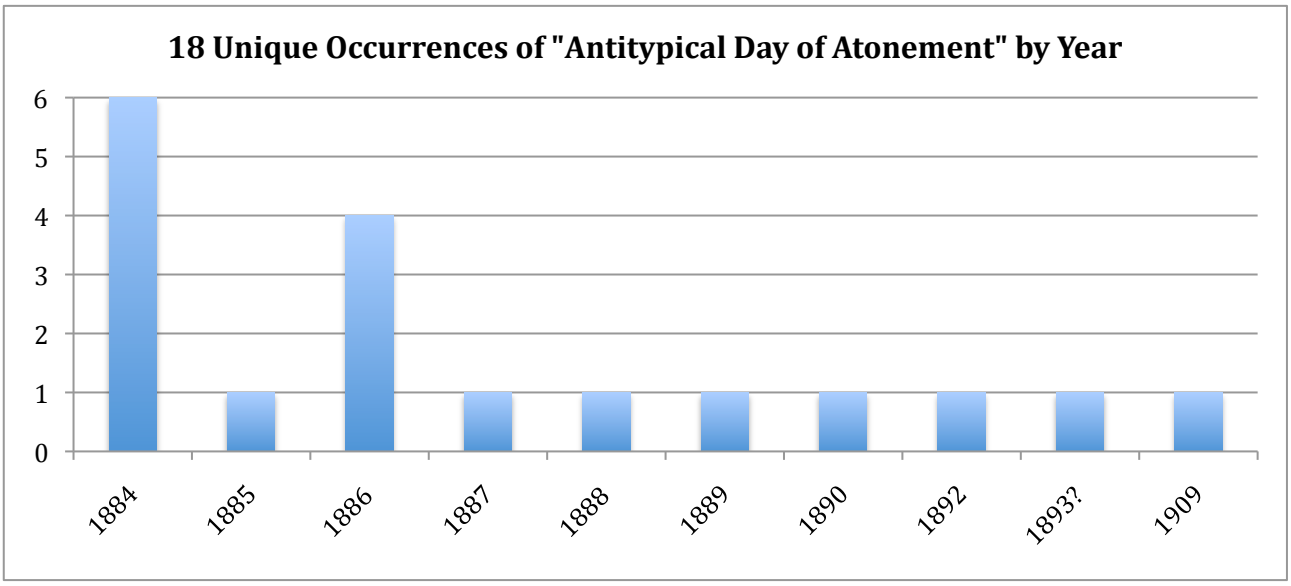
> Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them.[33]
>
> We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.[34]
>
> The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake, and many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.[35]

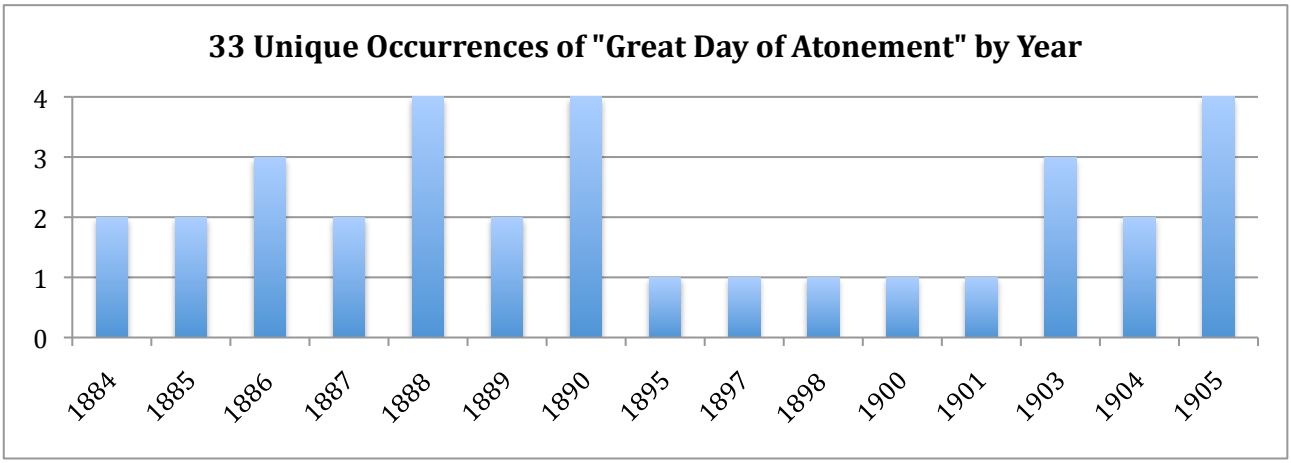
Ellen White's Usage by Year

How did Ellen White describe the activities of this Day? While the theme of the sanctuary, especially the Most Holy Place, was addressed from the days immediately after the passing of the time, it is of interest to note when and how Ellen White used the phrase "antitypical day of atonement." We will consider the descriptions related to this phrase, and an

[33] 1888 518.3 (Manuscript 13, 1889) For more statements, see Appendix E, "Loud Cry," section "2. Satan's Response to Loud Cry"
[34] 1888 545.9 (February 4, 1890). For a fuller context, see Appendix E, "Loud Cry," section "1. Importance of Loud Cry; Cumulative Messages"
[35] PH002 25.2 (November 23, 1892)

additional one, "great day of atonement," as we summarize her views of what Jesus is doing at the present time, and what is to be our focus and investment in harmony with His work. Let us note by way of introducing those theme phrases, the number of unique occurrences, and their dates, based on her published writings. The two following graphs depict that information for both phrases.[36]





[36] "Unique Occurrences" refers to passages using that phrase when first published, not including a repeat publishing of it in later works. "Antitypical Day of Atonement" was published some 28 times in total, and "great Day of Atonement" some 70 times. The phrase "day of atonement" occurs 139 times (which implies it occurs without these adjectives some 41 times). This overall total was narrowed by the adjectives "antitypical" and "great" to give a number more easily analyzed, and yet assumed representative.

If we were to divide her 70-year ministry (1844-1915) into decades, we can readily see that these phrases were employed by her totally in the last three decades of her writings, with a clear emphasis on the fifth decade (1884-1893), 36 out of the total of 51, and a smaller increase in the transition from the sixth to the seventh decades, 9 of the total 51 during 1903-1905. These times correspond, respectively, to the decade when the Loud Cry began, and to the time of the Kellogg heresy and apostasy. The importance of the Loud Cry must be seen in its being the last message of mercy to the world during the investigative judgment phase of this Day of Atonement.[37] And the Kellogg crisis must be seen for its negative importance as the most significant attack on the sanctuary/prophetic paradigm that provides the structure and mission of the Advent Movement during this Day of Atonement.[38]

Antitypical Day of Atonement Activities

The Bible's descriptions of the vital activities (both of the priest and of the people) on the Day of Atonement are found in Leviticus 16 and 23. The High Priest used blood and incense in his work of atonement that reached into the Most Holy Place, and then dealt with the scapegoat.[39]

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[37] Observe these significant statements that span from 1884 to 1892. In 1884 she wrote that "... the loud cry will soon be heard and the earth will be lightened with the glory of God." (9MR 27.3; Letter 20, 1884; July 27, 1884) The first indication of the message arising was in 1886, as recorded two years later, through the words of an angel guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory." (1888 166.1) By 1892 the message had already begun. "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." (RH, November 22, 1892 par. 7)

[38] She addressed early in 1904 how Dr. Kellogg's ideas would divert people from the essential truths of the sanctuary and atonement. "There is in it [pantheism] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his new foundation of faith, he was directing his steps toward infidelity." (2MR 243.2; Letter 33, 1904; January 17, 1904)

[39] Leviticus 16:12-20; note that after the scapegoat ceremonies, there were more burnt offerings, along with fire and washing (verses 23-28).

The people were to respond to an assembly call, to afflict their souls, to make an offering by fire, and to refrain from work.[40]

How does Ellen White describe these functions in their antitypical form? We will organize her observations into the following categories, based roughly on the above Scriptural prophetic types. All quotes will be from those 51 passages that were analyzed.

1. Offering (Sin)
2. Intercession (Reconciliation)
3. Humility (Need)
4. No work (Priority)
5. Most Holy Place (Holiness)
6. Judgment (Investigation)
7. Great Controversy (Devil's Opposition)
8. Failure (Delay)
9. Accomplishment (Results)

1. Offering (Sin)

The "offering made by fire" points to the ultimate sacrifice of Jesus, and speaks of the sinner's acknowledging both his sin and the sacrifice made for it.[41] "The mighty achievement upon Calvary, should not become an old, forgotten story to any of us."[42]

Ellen White described one event when in the context of "this antitypical day of atonement" she "called all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them."[43] This is the time "when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may

[40] Leviticus 23:27, 28
[41] This focus on the cross shows that as the salvation process moves way beyond the historical event of Calvary, that event never loses its significance and immediate importance, just as all the sacrifices from the gates of Eden onward prefigured the continual (*tamid*) necessity of His life poured out for sinners. At this time in history, we have in some sense a final application of the blood (poured-out life) in the most auspicious of all locations--the Holy of Holies, upon a solid gold covering (faith and love) that lies between the eternal law and the sinner represented in the person of the Priest.
[42] RH, June 26, 1888 par. 6
[43] RH, October 28, 1884 par. 19

be blotted out."[44] This dimension is therefore connected to a final disposition of confessed sins at the time of the Latter Rain.

Now is the time for all to "believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin.... Put away sin and then cling to the Mighty One who is able to wash away every stain of sin."[45] "Only those who ... are repenting and confessing their sins will be recognized and marked as worthy of God's protection."[46]

All of these reasons are why "the forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time," and why in this 1892 statement she could further state, "The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity."[47] It is time when every soul should be "seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ."[48] It is time for "living faith in the atoning sacrifice."[49] The practical result of this experience is that when "each will search and see what sins are lurking in his own heart to shut out Jesus, he will find such a work to do that he will be ready to esteem others better than himself."[50]

This dealing with sin is a final disposition involving those who are willing to face the cost of sin and turn from it in their hearts. One is not capable of entering into this reality of confession unless he grasps the dimensions of the offering made for his sin. This is why the Loud Cry message unwrapped more of those dimensions than were previously appreciated.

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[44] RH, October 21, 1884 par. 4; compare this statement to this quote originally penned in 1888: "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." {GC 611.3}
[45] 9MR 252.2 (September 21, 1886)
[46] TM 445.1 (1886)
[47] PH002 25.2 (November 23, 1892)
[48] *Ibid*.
[49] OHC 370.2 (December 16, 1884)
[50] HS 213.3 (1886)

2. Intercession (Reconciliation)

"We are living in the great antitypical day of atonement. Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people...."[51] "... Our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people."[52] "This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor."[53]

This intercession in not just in behalf of sinners who have acknowledged their need and His solution, but through them to the whole world. "Through the ministration of Christ, a most intense interest is to be aroused in this truth [the truth for this time]. We are never to lose sight of the fact that it is by the ministration of Christ that this work is to be accomplished. He is to work through His ministers in this, the great day of atonement."[54] This again shines a light on the universal dimension of the Loud Cry message. God will call all to leave Babylon! All will hear a message that does not exclude them, except by their own rejection of it.[55]

3. Humility (Need)

The afflicting of soul is identified as a humbling of hearts, feeling our need, and realizing our destitution.[56] "Let the church commence the work of purification before God by repentance, humiliation, deep heart searching...."[57] "We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation.... The antitypical day

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[51] ST, May 29, 1884 par. 3
[52] RH, June 26, 1888 par. 6
[53] 7BC 933.14 (Manuscript 168, 1898)
[54] 10MR 228.2 (Manuscript 162, 1905, "Our Work," December 25, 1905)
[55] This is the evangelistic potential of the message of the "faith of Jesus." See 1MR 146.3 to 1MR 150.1, where Ellen White reports to J. H. Kellogg her method of reaching John Radley, speaking to him before his conversion "as though he was fully with us"--conveying to him God's vision for him. She concluded by saying, "This we have done in many cases, with the best results."
[56] RH, October 21, 1884 par. 4
[57] 2SM 378.1 (December 8, 1886; Letter 55, 1886)

of atonement is to be of the same character...."[58] "... Every soul should now be humbling himself before God...."[59] This is connected with the infilling of the Spirit. "Let everyone ... humble his heart before God and become so filled with the Holy Spirit that his life will show that he has been born again."[60]

"In this great day of atonement our work is that of heart-searching, of self-abasement...."[61] "There must be deep, faithful searching of heart."[62] A sample of questions to use in this heart-searching is given. "Is the soul-temple cleansed of its defilement? Are my sins confessed and am I repenting of them before God, that they may be blotted out? Do I esteem myself too lightly? Am I willing to make any and every sacrifice for the excellency of the knowledge of Jesus Christ? Do I feel every moment I am not my own, but Christ's property, that my service belongs to God, whose I am?"[63] This is to be an ongoing work. "In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God...."[64] The application of the message to Laodicea should be very evident here, to see our true state before God, and accept each provision He supplies at infinite cost for each need we have.[65]

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[58] 5T 520.1 (1889)
[59] PH002 25.2 (November 23, 1892)
[60] 9T 218.3 (1909)
[61] HS 213.3 (1886)
[62] GC 489.3 (first published in 1888)
[63] LDE 72.2 (Manuscript 87, 1886)
[64] 7BC 933.14 (Manuscript 168, 1898) Two years previous she had described the Loud Cry message of justification by faith in words that ring with Day of Atonement clarity and conviction. "None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, 'To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise.' But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart, and they do not mean to know this if they can avoid it. The whole gospel is comprised in learning of Christ His meekness and lowliness. (20MR 117.2)
"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless...." (20MR 117.3; Letter 73, 1896; October 12, 1896)
[65] For other connections, see Appendix D, "Laodicean Message," section "3. Instruction from the Most Holy Place" and the author's paper, "The Humanity of Jesus in Light of Romans 7."

"Let us praise God that when we humble ourselves, His merciful hand lifts us up."[66] His purpose is to exalt humility, as the eternal standard of heaven.

The need was a corporate one, expressed to the entire church at the 1903 General Conference Session. "Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of the heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists."[67] The Laodicean message applies!

4. No Work (Priority)

In a real sense, it is time to lay aside other considerations and focus on what Jesus is doing. Ellen White affirms repeatedly that we are in the time of that Day. "We are now living in the solemn period of the antitypical day of atonement,"[68] a "solemn hour fraught with eternal results."[69] Under the antitype it is "much more essential ... that we understand the work of our High Priest and know what duties are required of us"[70] than it was for the Jews under the type. This "sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study."[71] "... We need to be in perfect harmony with the work being carried forward in heaven."[72]

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[66] RH, December 31, 1901 par. 18
[67] GCB, April 14, 1903 par. 47
[68] 5MR 5.2 (October 8, 1885); see also 5T 359.1 (1884); ST, May 29, 1884 par. 3; 9T 218.3 (1909); she used phrases such as "we are in," "we are living in," "in this," "this is."
[69] 2SM 378.1 (December 8, 1886; Letter 55, 1886)
[70] GC 430.3 (first written in 1884)
[71] 5T 520.1 (1889)
[72] 3MR 417.3 (1890)

While our ministries for God continue, and take our time and energy, they must be done not as normal work, but in light of what Jesus is doing. "This is the great day of preparation, and the solemn work going on in the sanctuary above should be kept constantly before the minds of those employed in our various institutions. Business cares should not be allowed to absorb the mind to such a degree that the work in heaven, which concerns every individual, will be lightly regarded."[73]

5. Most Holy Place (Holiness)

What is the significance of Jesus' final work of atonement being located in the Most Holy Place? What do the calls,[74] the messages from that location entail? What does it mean to follow Him there?

"... Every heart is required to be in harmony with the divine will."[75] As we engage in the "constant study" of Jesus' work in this Day and in that location, we are told, "You need ever to cultivate spirituality, because it is not natural for you to be heavenly-minded. The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God."[76] "We need so much a deeper piety.... In this the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven...."[77]

As we receive this Most Holy Place instruction, we join those who are promised, "He will teach them what constitutes true honor and strength and victory."[78] We are enabled in turn to

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[73] 5T 420.3 (1885)
[74] The "holy convocation" (Leviticus 23:27) is a call to holiness, to follow by faith what was happening in the sanctuary, especially the Most Holy Place. Recall that the Day of Atonement was not a pilgrim feast.
[75] RH, August 12, 1884 par. 5
[76] 5T 520.1 (1889)
[77] 3MR 417.3 (Manuscript 22, 1890; February 3, 1890)
[78] GCB, July 1, 1900 par. 2

"instruct those with whom we are brought in contact, and to bring them by precept and example to know God and Jesus Christ whom he hath sent."[79]

In following Jesus there, we will find that "the subject of the sanctuary will give us correct views of the importance of the work for this time...."[80] Understanding what Jesus is to us, and the awesome importance and finality of His current work in this Day, our heart goes out to Him in a deeper way. As Ellen White noted, "Your profession of faith is not your guarantee in that day, but the state of your affections."[81]

This location in heaven becomes "the secret place of the Most High"[82] to us. "God will be the sanctuary of His people, if they will obey His word, believing and proclaiming the simple gospel truths that Christ proclaimed when in this world. We need now to pray as we have never prayed before."[83]

6. Judgment (Investigation)

The Old Testament Day of Atonement's events were based in the sanctuary. The sanctuary was an "example and shadow of heavenly things,"[84] those things at the headquarters of the universe that are involved with the great controversy which began in heaven. In Daniel's vision in chapter 7 the event that paralleled the Day of Atonement (in the sense of final accounting, ascribing of responsibility, and giving of eternal consequences) was the judgment. (This event in Daniel 8 is viewed as cleansing the sanctuary.[85]) Thus the antitypical Day of Atonement must be seen in its character of judgment.

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[79] CE 157.1
[80] 5T 420.3 (1885)
[81] LDE 72.2 (Manuscript 87, 1886)
[82] Psalm 91:1
[83] TDG 336.4 (Letter 259, November 23, 1903); compare Ezekiel 11:16
[84] Hebrews 8:5; see also 9:23 for *hupodeigma* ("example" in 8:5; "pattern" in 9:23), and 10:1 for *skia* ("shadow")
[85] When Daniel was given the Daniel 8 vision of the events from his day to the end of sin, it was based on the sanctuary theme, with the cleansing of the sanctuary as the final solution to the desolation caused by sin and the earthly kingdoms based on that principle of self-exaltation. In the Septuagint the verb "cleanse" in 8:14 is the same

This time of judgment is one of utmost solemnity and reverence.[86] "... Our cases must soon come in review before God."[87] "It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character...?"[88] "We want our sins taken away, we want to confess them that they may go beforehand to judgment."[89]

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body.... The final, irrevocable decision is to be pronounced upon every case."[90] "The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power."[91] How vital now is the message that unites law and gospel, in order that we may enter fully into the activities of this Day, as with ancient Israel, "when the assurance had been given that their iniquity should be remembered no more."[92]

Without the security that the truths of the everlasting gospel bring, we will not stand in this Day. The investigative phase of this judgment is embraced by those willing before the 1000 years of Revelation 20, and unwillingly by the rest at the end of that time period, the end of the Day. After stating that "we are living in the great Day of Atonement" and calling for us "by living faith [to] rest upon the merit of a crucified and living Saviour," Ellen White quoted

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as that used in Leviticus 16:30 to describe what happened on the Day of Atonement, and in Hebrews 9:23 to describe the general principle of cleansing shown in both the earthly shadows and heavenly realities.

[86] 5MR 5.2 (Manuscript 3, 1885; October 8, 1885)

[87] 5T 359.1 (1884)

[88] ST, May 29, 1884 par. 3 (1884)

[89] 9MR 252.2 (Manuscript 81, 1886; September 21, 1886); this is final application of 1 Timothy 5:24.

[90] 1SM 125.1 (March 22, 1887)

[91] 5T 420.3 (1885)

[92] PP 540.3 (1890)

Revelation 20:12, and noted, "Every action will come into judgment, and the spirit that prompted it will be made manifest. The fruit of every selfish, arbitrary exaction will be made plain, and men will see the results of their doings even as God sees them. They will see that they have turned precious souls out of the right path by dealing with them in an un-Christlike manner."[93] How important that now our sins go beforehand to judgment! The challenge for all is not to "occupy their minds in investigating other souls" but our own.[94]

7. Great Controversy (Devil's Opposition)

Since this antitypical Day of Atonement is the wrap-up of the great controversy between Christ and Satan, it should be obvious that the devil would hinder the progress of this closing work as much and as long as he can. "In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations."[95]

"God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord."[96]

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be

[93] TM 224.2 (May 7, 1895)
[94] RH, May 18, 1905 par. 1 (1905 General Conference Session)
[95] RH, August 12, 1884 par. 5
[96] 1SM 124.3 (RH, March 22, 1887)

brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God."[97] "Satan seeks to bind about the human mind with deception, so that men will not repent and believe, that they may have their filthy garments removed."[98]

"Satan comes down as a beautiful angel, and presents lovely pictures before the eyes of those who have so perverted their ways before God that they do not see what they are or know what they need. The enemy has come down with great power, to work with all deceivableness of unrighteousness in them that perish. God calls for repentance and reconversion...."[99]

8. Failure (Delay)

In the ancient Days of Atonement, if individuals refused to enter into its activities, they were to be cut off from God's people.[100] In this final Day individual destinies will be sealed negatively by similar failures. "And let it be understood by you that if you do not [do] the work that God has given you, you will be weighed in the balances of the sanctuary and found

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[97] 5T 472.2 (1885). It would appear the "closing up" refers to the closing up, not of the entire antitypical events of that day (and thus not of the day itself), but of the "closing up" that belong to the day ("of the great day"), that is, the great closing up of the destinies of all, which occurs in that Day, as described elsewhere as "closing up their account with God" (5T 208.3), and "this solemn, closing-up work" (BTS, September 1, 1908 par. 3).

[98] YRP 359.3 (ST, June 2, 1890). Satan's success in this binding work was described almost six years later to the day. "An unwillingness to yield up preconceived opinions, and to accept this truth [of Galatians 3:24], lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." (1SM 234.6; Letter 96, 1896; June 6, 1896)

[99] TDG 336.4 (Letter 259, 1903; Nov. 23, 1903). This appears to be a clear reference to the Kellogg heresy.

[100] Leviticus 23:29

wanting."[101] "Those who, while having all the light of truth flashing upon their souls; allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps."[102]

"There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word."[103]

The need continued to be expressed at the 1905 General Conference Session. "We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions?"[104] Without this

[101] 2SAT 27.1 (Manuscript 10, 1886; July 23, 1886); see a similar quote in 7BC 933.14 (Manuscript 168, 1898)
[102] TM 445.1 (1886)
[103] PH002 25.2 (Letter 22, 1892; November 23, 1892)
[104] RH, May 18, 1905 par. 10

experience the results are obvious--not standing "on vantage ground" (only place to endure the final conflict), no "convincing power" (to be effective, final witnesses to the world), unable to "stand in the judgment" (clearly the investigative one at the end of the Day).

But the corporate consequences must also be grasped. What happens if the bulk of God's people during the antitypical Day refuse to cooperate? The consequence is a delay of God's purposes. One incident in 1884 was described this way. "An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward.... They did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire."[105]

The implications of a refusal to cooperate by faith with the work of the antitypical Day of Atonement call for both an individual and a corporate repentance and confession.[106]

9. Accomplishment (Results)

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[105] RH, October 21, 1884 par. 4. The corporate consequences were graphically described in the quote from 1SM 234.6 (Letter 96, 1896; June 6, 1896) in a previous footnote. It also was described in 1901 in a corporate statement. "We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? 'He hath showed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' (Micah 6:8)." (10MR 277.3; Letter 184, 1901; December 7, 1901)

[106] A clear picture of corporate repentance--its need and beautiful results--is given in this 1903 statement. "Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives." (8T 250.3; April 21, 1903 per LDE 60.2)

What is God's purpose in the antitypical Day of Atonement? The types clearly point to the harvest occurring next, celebrated by the Feast of Tabernacles.[107] What will a ripened harvest look like? And do not multiple Scriptural evidences point to two harvests ripening side by side?[108] While the contrary harvests speak of the final conflict, the picture of God's people ripening, even under terrible duress, is given with beautiful imagery, like a bride making herself ready for a wedding.[109]

In the 1884 event previously referenced, the picture of what might have been is given. "Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace."[110] Those who follow Christ in this final work "will be numbered with those who are sealed."[111]

They will heed the counsel of the True Witness, and this will prepare and equip them to be the practical witnesses that the final message requires. "It is your work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless you with spiritual eyesight."[112] "We have a most solemn work to do. We are to make every effort to proclaim the truth for this time. Through the ministration of Christ, a most intense interest is to be aroused in this truth. We are never to lose sight of the fact that it is by the ministration of Christ that this work is to be accomplished."[113]

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[107] Exodus 34:22; Deuteronomy 16:13
[108] Matthew 13:30; Revelation 14:15, 18
[109] Revelation 19:7
[110] RH, October 21, 1884 par. 4 (note the allusions to the Latter Rain)
[111] TM 445.1 (1886)
[112] 5T 520.1 (1889)
[113] 10MR 228.2 (Manuscript 162, 1905; December 25, 1905)

How will this look in practical terms? "Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministration of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers of the divine nature."[114]

Out of that experience, the final triumph is pictured in beautiful terms of community. "I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God."[115]

Concluding Reflections

The final atonement pictured in type on the Day of Atonement, and in which we are now immersed, is the final phase of salvation for the world. It follows that in order to accomplish this, a more complete appreciation, grasping, and embracing of the previous phases must be required. This is why the final message, as it began, was rooted in the universal dimensions of the cross, as in antitype the blood was taken into the Most Holy.

The implications were intensely practical, as God's people were called in their individual and corporate experience into the Holy of Holies. This is the experience and mission of the Advent Movement. The combination of humility and endurance parallels the uniting of law and gospel in this setting, in all their real-life application.

[114] RH, June 26, 1888 par. 6
[115] GCB, April 14, 1903 par. 47

As God is given permission to lead His people more and more fully into that experience, their witness becomes more and more powerful, inclusive, and convicting. At some point He adds supernatural power in a new way as He pours out His Spirit in Latter Rain fullness, and the witness explodes, along with the opposition. The delay of decades is rapidly ended as a quick work is done. The harvests ripen, the storm hits, and God's people shelter in the Holy of Holies. His covenant with them in Jesus Christ becomes their anchor. They continue to hang their helpless souls on His two great gifts through Jesus--the commandments of God and the faith of Jesus.

In a rescue mission, Christ returns and takes the faithful ones from the midst of the faithless ones. The Advent Movement has reached the Advent it proclaimed. The Scapegoat begins his final journey to face his culpability in the whole controversy. The Day of Atonement continues. One thousand years are spent in what appears to be a partial repeat of the investigative judgment, now for the sake of those redeemed sinners who will spend eternity with God. Their eyes now review the records, and they affirm the verdicts and sentences.

But God is still not finished with the antitypical Day of Atonement. The faithless ones are also granted the opportunity to see the records, and at the conclusion of the final opening of the books, every knee bows and echoes in some respect the most important verdict of all. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Even so, Lord God Almighty, true and righteous are thy judgments."[116] Then and only then are the final rewards given as the glory of God blazes forth undimmed by mercy, and that which nourishes the faithful forever eradicates the faithless ones. Atonement is complete.

[116] Revelation 15:3; 16:7

Closing Quotes

All who have had the light of truth are being tested, as were the Jews. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of the Jews. We have not only the great light committed to ancient Israel, but we have also the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come,--a Saviour who has been crucified, has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,--the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that he has not done in preparing the great supper, the heavenly banquet? {RH, January 17, 1899 par. 14}

The messages that God has given through His servant John are now to be proclaimed as of special importance. This is our work--to revive the sacred truths that called us out from the world and made us what we are. We are not to yield up one feature of the faith, but are to hold our confidence firm unto the end. We are to give no place to doctrines that are not in harmony with the truth for this time.--Letter 270, Dec. 21, 1903, to Edson White. {UL 369.7}

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. {1SM 208.2} (1904)

Appendix A

Activities and Locations During the Day

Revelation has a varied coverage of the time and space of the phases of judgment, but all are located within the antitypical "Day." The key words that provide this view are two Greek conjunctions, *heos* and *achri*, that are similar to the "till" (Hebrew "ad") in Daniel. The place of the "till" times in Revelation in the process of judgment and its phases are shown in the following table. The phases of judgment are based on the Genesis 3 and Daniel 5 pattern. Phase 1 is Investigation or Opening the Books, phase 2 is Verdict and Sentence, and phase 3 is Execution of Sentence. The focus of "the truth for this time" is the *first* Phase 1 as highlighted.

Time Prophecies>>>	*Hour of His judgment is come (The Day)>>>>>>>>>>>>>>>>>>>>>>>>>>>>>*					
	Beginning of judgment	*Sealing finished*	*Plagues*	*Second coming*	*Thousand years*	*Thousand years ended*
	Phase 1				Phase 1	Phase 1
	Phase 2	Phase 2			Phase 2	Phase 2
			Phase 3	Phase 3		Phase 3
	2:10 faithful *unto* death >>					
	12:11 *unto* the death >>>>					
	2:25 *till* I come >>>>>>>>>>>>>>>>>>					
	2:26 *unto* the end >>>>>>					
6:10 *how long [till when]* ... not judge >>			>>>>> and avenge	>>>>> and avenge		>>>>> and avenge
	6:11 *until* ... be killed >>>					
	7:3 *till* we have sealed>>>					
			15:8 *till* the seven plagues ... fulfilled >>			
	17:17 *until* the words of God shall be fulfilled >>>>>>>>>>>>>>>>>>>>>>>>					
					20:3 *till* the thousand years fulfilled >>>	
					20:5 *until* the thousand years are finished >>>	
Locations ***Earth*** 6:10	***Temple opened, ark*** 11:19 ***Gospel ... to every nation*** 14:6	***Earth*** 7:3	***Earth*** 16:1	***Earth*** 14:5	***With Him*** 20:6	***Earth*** 20:8, 9

Appendix B

Midnight Cry

Recall that in Ellen White's first vision she was shone a bright light at the beginning of the path, which an angel told her was the midnight cry, and it "shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe." The implication is that the light enabled them to follow Jesus where He was going, as described next.

> "Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."[117]

Following Jesus on the path parallels the wise virgins going with Him into the marriage. Both are location activities with the same meaning, keeping in step with Jesus in His current work.

[117] EW 14.1

Appendix C

Third Angel's Message

The Third Angel's Message was at the heart of what God was doing during the late 1880's.

> Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the **third angel's message**. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12).... The faith of Jesus has been overlooked and treated in an indifferent, careless manner.[118]
>
> Several have written to me, inquiring if the message of justification by faith is the **third angel's message**, and I have answered, "It is the third angel's message in verity.' The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was **lightened with his glory**." Brightness, glory, and power are to be connected with the **third angel's message**, and conviction will follow wherever it is preached in demonstration of the Spirit.... God has light for his people, and all who will accept it will see the sinfulness of remaining in a **lukewarm condition**; they will heed the counsel of the True Witness....[119]

Notice that by the 1890's the cumulative message involved the Third Angel's Message, the Laodicean Message, and the Loud Cry.

[118] 1888 211.2; 212.1 (December, 1888; emphasis supplied)
[119] RH, April 1, 1890 par. 8 (emphases supplied)

Appendix D

Laodicean Message

1. Expectations of the 1850's:

> I was shown that the **testimony to the Laodiceans** applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts.... This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message **would end in the loud cry of the third angel**.... It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and **be fitted for the loud cry of the third angel**....[120]

2. Result of the Message:

> Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the **True Witness**, and they will receive the **latter rain**, and thus be **fitted for translation**.[121]

3. Instruction from the Most Holy Place:

> **From the Holy of Holies**, there goes on the **grand work of instruction**. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should.... There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.[122]
>
> The message given us by A. T. Jones, and E. J. Waggoner is the **message of God to the Laodicean church**, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.[123]

The connection to Isaiah 6 and Roman 7 is a thematic one, quite explicitly made in December 22, 1896 *Review and Herald* article, "A Lesson From the Sanctuary." Isaiah's experience is said to be parallel to that of Paul's.

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[120] 1T 186.1 (emphasis supplied)
[121] 1T 187.1 (emphasis supplied)
[122] 1888 27.1 (February 18, 1887 letter to Jones & Waggoner; emphases supplied)
[123] 1888 1052.2 (September 19, 1892 letter to U. Smith; emphasis supplied)

> His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"[124]

The connection to the Most Holy Place is also made clear, with application to our day.

> The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.[125]

The Laodicean message clearly prepares the messengers by teaching an essential and on-going lesson in humility and dependence on Jesus. This Bible-based experience paves the way for the outpouring of the Spirit in the latter rain, which then empowers the loud cry. While the messages may appear simply to present concepts, in their totality and in their practical expression they are people living in such a way that their witness, while meek and lowly in heart, shouts with convicting impact, and in contrast to what else is around them at this end time.

[124] RH, December 22, 1896 par. 3
[125] RH, December 22, 1896 par. 12

Appendix E

Loud Cry

1. Importance of Loud Cry; Cumulative Messages

Perhaps one of the most explicit and strongest addresses of Ellen White dealing with what the Spirit was doing was her morning talk February 4, 1890 at the Bible School, an institute for ministers in Battle Creek.

> If our brethren were all laborers together with God, they would not doubt but that the **message he has sent us during these last two years** is from heaven. Our young men look to our older brethren, and as they see that they do not accept the **message**, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations.
>
> God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the **truth for this time** to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight.
>
> I have traveled from place to place, attending meetings where the **message** of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with **the message for the time**; and I saw that the power of God attended the **message** wherever it was spoken. You could not make the people believe in South Lancaster that it was not a **message** of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work.

> We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the **message** led to the confession of sin, and to the putting away of iniquity.
>
> I have tried to present the **message** to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?
>
> We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out **the testimony that has been going during these last two years** proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This **message** as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. **We want the past message and the fresh message.** Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the **message** for yourselves.[126]

2. Satan's Response to the Loud Cry

Satan's response was also explicitly addressed.

> **Satan sees** it is his time to make a **strike**. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people.[127]

[126] 1888 545.5-9 (February 4, 1890; emphases supplied)
[127] 1888 703.2 (August 27, 1890; emphases supplied)

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, **Satan succeeded** in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. **The enemy prevented** them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.[128]

[128] 1888 1575.2 (June 6, 1896; emphases supplied)